

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KIN 7

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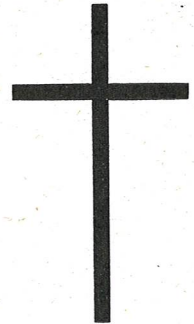
Milwaukee, Wisconsin, May 26, 1946

Number 11

Rev. Wm. F. Lutz, Jan. 47
1211 4th Ave. S.

Rogate--Pray!

The Lord's Prayer

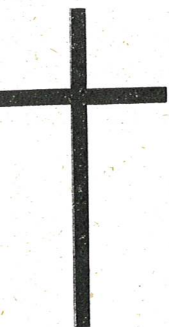


Our Father, Who art in
Heaven; Hallowed be Thy
Name; Thy Kingdom come
Thy Will be done on earth,
as it is in Heaven; Give us
this day our Daily Bread;
And forgive us our Tres-
passes, as we forgive those
who trespass against us;
And lead us not into tempta-
tion; But deliver us from
Evil

For Thine is the King-
dom, and the Power,
and the Glory, forever
and ever.
Amen.

"After this manner
therefore pray ye--"

Matthew 6: 9-12



ASK SEEK KNOCK

Luke II, 9-13

MANY a person is endlessly proud and happy over the fact that on a single occasion he was privileged to speak a few words to some man of world-wide prominence. How happy should we Christians therefore be in our God-given privilege of prayer. We may at any time speak to God, the Lord and Ruler over all things, confident that we are being heard. No wonder that Jesus urged His disciples: "Ask, and ye shall receive, that your joy may be full." (John 16, 24.) True prayer is the heartfelt talk of a child of God with his heavenly Father. Such prayer is always voiced in Jesus' name, that is, in a faith which humbly trusts in His Savior's work. For apart from Christ's blood-bought pardon we sinners have no right to speak to God and no assurance that He will hear us. But as we embrace this pardon in humble faith we may indeed speak to God with the same boldness and confidence with which dear children speak to their dear father. In our text Jesus gives all His believing disciples the assurance: *Your Heavenly Father Will Certainly Hear Your Prayers.*

Surely, God Will Not Do Less Than Earthly Fathers

They Give the Best They Have In order to encourage His twelve disciples to pray confidently to their heavenly Father, Jesus called to their mind what even an earthly father would do and not do in his natural love for his children. "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" These questions applied to life in the Holy Land as the Twelve knew it. Bread, fish, and an egg were the simplest articles of food for which a Jewish child might ask. The small, flat cakes of Jewish bread looked much like ordinary stones. Yet it was apparent to the disciples that a father would not think of mocking his trusting child by giving it a stone when it had asked for bread. And if a hungry child should ask for a fish, the most common

addition to bread, they could not imagine that a father would want to deceive it by offering a repulsive snake. Neither could they think of a father heartless enough to let his child innocently think that he had given a wholesome egg, when actually it was receiving a deadly scorpion curled up in egg-like fashion. It was clear to them that a father's natural love for his children would simply preclude such actions, that every true father would endeavor to give the best he had to his children.

God Will Not Do Less Why, then, should the disciples ever doubt that their heavenly Father would hear their prayers? Could He possibly do less than an earthly Father? This argument from the less to the greater is also meant to strengthen us in confident prayer. With His questions Jesus is also asking us: Can you imagine a father among you who in hearing his child pleading out of real need and distress would fail to offer the best that he had? How, then, can you imagine that God would do less? Do you imagine that He would let His trusting children plead without helping them? Do you suppose that He would answer your childlike folded hands by locking his heart, God's blessed word has given us quite a different picture of Him in Christ Jesus. We see Him as the Father whose heart yearned so deeply for His lost children that to regain them He spared not His dearest, His only-begotten Son, but delivered Him up for us all. God will not do less than an earthly father who will give the best that he has.

God, Your Heavenly Father, Can and Will Do Much More

His Love and Wisdom Is Perfect Jesus reminds us that earthly parents, with all their natural love for their children, are still evil, that is sinful. Their sinfulness manifests itself in that their love is often blind, failing to appreciate and to supply the greatest needs of their children. Many parents provide for the earthly needs of their children with untiring care and with a great deal of self-sacrifice, yet at the same time permit their

souls to starve. Even Christian parents are frequently neglectful in the matter of giving their children a thorough Christian training while they are making every effort to fit them out richly for this life. But even in earthly things parents will often err in their judgment, giving their children what is really not good and wholesome for them. Our heavenly Father, however, is holy and without any sinful imperfections. He knows and understands all of our needs in a perfect wisdom, knows also how and when to supply them. In his perfect love He extends a fitting gift for every need. In His almighty power He is able to do so.

He Gives the Holy Spirit to Us In such perfect love and wisdom our heavenly Father is intent upon giving us the greatest of all

gifts. Jesus says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" God could give us no greater gift than that of the Holy Spirit, for it embraces all the spiritual gifts which we need to satisfy our greatest needs. Without the Holy Spirit we would be lost in our sins, comfortless, helpless and hopeless. But he who has received the Holy Spirit in His heart believes in Jesus Christ as his Savior; he is cleansed of all sin and guilt, he knows himself to be a dear child of God and an heir of eternal life and glory: he has the comfort of God's grace and love in all tribulations, he has power to battle against his flesh, and strength to strive after a God-pleasing life. What are all other gifts compared to these which we receive with the gift of the Holy Spirit. For this gift, then, let us ask without ceasing and confidently seek the answer of our prayer in the means of grace through which God promises to send the Holy Spirit into our hearts.

But All Lesser Gifts Likewise Yet the heavenly Father will not do less than hear and answer all our prayers, also those for the lesser earthly gifts. This is already assured through His promise of the greatest gift, for the supreme and the extreme are often used in Scripture to include all that is less. But it is also assured to us

(Continued on page 167)

Editorials

Now the Truth It is not our custom to print letters received from readers, but in the letter appended here seems to be an appeal that this "reader's" letter be printed. We shall make an exception and comply. Here is the letter:

Sirs:

After reading thru your Mar. 17 issue and noting that you print letters you received, I thought you might like to print mine. It would really help the Cause, that is, "help spread the word of God thru out the world." That is—the True Word of the *True Church*. Your article to "Sign or Not to Sign"—made me write you.

All my life I have *studied, noticed* and thank God — now *know* the truth. After wondering why so many ministers and laymen of so many religions, who are really trying to find the true church which Christ our Lord is the founder — they go back into the centuries to Christ's birth and his life. Yes! That's when they see the light. That is truly the beginning and finding of the **true religion**. Then you study religion during the following centuries and alas! you find many a *human man*, a truly human Crackpot — one more fanatical than the other who broke away from the true church because its rules did not suit their human passions and in their *low, moral* mind, they all, yes hundreds such *mortal men*, each started a church of their own. The first one to break away followed the True Religion — but *left out some things*. As time went on — each new Crackpot reformer left out some more until the most religions are just a bare shell of the former — the First and Only True Church which the first Human Man thought he could break away and start a church alone, and from him to the latest fanatic which *you all*, who read history from the beginning of time to the present know that Martin Luther was the first to break from the true faith and Hitler and Stalin are some of the latest Crackpots who want no religion at all. And *insanity* of the mind was really their main reason to break and to think how Christ must suffer to see so many followers of these Human Insane Reformers when **they all** should have followed the **one and only church** of God — which Christ himself originated — And that you know is the one and only church — which Christ was born for — **his own Catholic Church**. Thank God — I saw the truth before I died.

A READER.

We printed this letter as it was written. Italics and bold-face type was indicated by the writer.

We need to say little in rebuttal. The "Reader" has never heard or read the Word of the ever living God, it seems. At least he finds it unnecessary to prove anything he says with the Word. He speaks of the "True Church," meaning, no doubt, the Roman Catholic Church, of its rules, etc., of history,

back to the birth of Christ, but he quotes not one word of God. He simply assumes that the Roman Catholic Church is the "true church." He calls all who differ with her "crackpots" and men of "low, moral mind," whatever that is. He places Luther at the head of these. If this "reader" really knew history and just a smattering of the Word of God, he would never have written this letter. Neither history nor the Word of God will support him in his arguments. The "True Church," as he calls the Roman Catholic Church, teaches salvation by works, adoration of Mary and saints, purgatory, sacrifice of Christ's body in the mass, infallibility of the pope, etc. Where does the Word of God teach such things? We dare the "reader" to quote a single passage from the Bible to prove these and an endless string of false doctrines of the "True Church." Why will people shut their eyes and hearts to the plain testimony of the Scripture and believe *men* rather than God — "human man" and "mortal men" as he calls them. We hope that this "reader" will change his mode of study. He says, "all my life I have *studied, noticed* and thank God — now *know* the truth." We hope for his sake that he will dig down into the Scriptures and study *this Word of God alone*. In it he will find the "truth, and the truth shall make him free." (John 8: 32.) If he will study this word he will learn to distinguish between truth and error and will know who is telling the truth and who the lie. He will also learn to know who the "fanatics" and the "crackpots" are. If he follows the Word no one will be able to deceive him. We hope he will do that, so that he may find peace before he dies — peace in the merits of Christ alone.

W. J. S.

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The Pastor Shortage In the various Districts of our Synod many pastoral vacancies have sprung up in recent months. This is in part due to the fact that there has been unprecedented mission expansion in the last few years. Only a few years ago many of our candidates had to stand idle, not because there were no fields in which to put them to work, but because at that time we had not supplied the financial means to enter the doors which stood open before us.

Now the pendulum has swung to the other extreme. Not only new missions but also older congregations remain vacant. Some congregations have called half a dozen or more times in vain. And when they finally obtain a pastor, a new vacancy is created elsewhere. The situation is serious enough the way it is but it threatens to get worse before it gets better. The last class graduated from our Theological Seminary in December of 1945, and the next graduating class will not be available

(Continued on page 167)

THE VICTORIOUS CHRIST

Rogate--The Fifth Sunday after Easter

The Savior Assures the Believers That
Their Prayers Are Answered

Gospel "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you." The Holy Ghost, Who guides the believers in all truth, also teaches them how to pray. The Comforter, Who has gladdened our hearts with the knowledge that by the death, resurrection, and exaltation of the Lord Jesus we have been reconciled to God, now assures us that we may boldly make our requests known to God as His dear children and have the confidence that all we ask in Jesus name will be granted us. To pray in Jesus name means to place our sole trust and hope for time and eternity in the redeeming grace of Jesus. In such prayer we will seek to obtain only such things which will be for our eternal good. This assurance that all our prayers are answered gives us victory over all the sorrows of this life and a true and lasting joy.

Epistle The victorious in Christ are not only hearers of the Word, but doers as well. The Holy Ghost, Who by the Gospel called us to saving faith, has also sanctified us in this faith: He has separated us from the ungodly world and has purified our hearts through faith in Jesus. As believers we have been freed from the power and defilement of sin and so we seek to avoid and shun all sin, such as not bridling our tongue, and we will seek to do that which is well pleasing in God's sight, such as abounding in deeds of charity. That alone is the true religion, which only the Holy Ghost can work by the Gospel, all else is self-deception.

Introit With the voice of singing declare ye, and tell this: utter it even to the end of the earth. Hallelujah. *Isaiah 48, 20* The Lord hath redeemed His servant Jacob: Hallelujah. Hallelujah. Make a joyful noise unto God, all ye lands: sing forth the honor of His Name; make His praise glorious. "O God, from Whom all good things do come, grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that be right and by Thy merciful guiding may perform the same." (Collect) "Christ, Who hath redeemed with His blood, is risen and hath appeared unto us. Hallelujah. I came forth from the Father and am come into the world: again, I leave the world and go to the Father. Hallelujah. (Gradual. Luke 24, 26; John 16, 28.)

When thus my heart in prayer ascendeth,
Through Thine own Holy Spirit, unto Thee,
Thy heart, O Father, kindly bendeth
Its fervent love and favor unto me,
Rejoicing my petition to fulfill
Which I have made according to Thy will. (21)

Exaudi--The Sunday after the Ascension of Our Lord

The Savior Fills the Hearts of the Believers
with Expectancy of the Holy Ghost

Gospel "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me." The Lord desires to fill the hearts of His disciples with the expectancy of the coming of the Holy Ghost. After the Lord's return to the Father their and our reliance is to be entirely upon the Holy Spirit, without Whose coming and work Christ's redemption could not be communicated nor appropriated to us. As individual Christians and as a Church our entire reliance shall be upon Him, lest we be drawn into error and perdition by the hatred and persecutions of those to whom the true Gospel is foolishness and a stumbling block. In all such to be expected trials the Holy Ghost alone is our Comforter, the paraclete. The source of comfort is He concerning Whom the Holy Ghost testifies,—Jesus Christ.

Epistle The true expectancy and reliance upon the Holy Ghost will make us sober, so that we are not carried away by notions of our own or foolish ideas of others. So we are to pray for the constant coming and guidance of the Holy Ghost. Having such a devout will toward God our first concern then will be that we serve God with a pure heart, truly love one another, use our various gifts of grace so that in every way the Church be benefited and God through Christ receive all His rightful glory.

Introit "Hear, O Lord, when I cry with my voice: Hallelujah! When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord will I seek: Hide not Thy face from me. Hallelujah. Hallelujah. The Lord is my Light and my Salvation: whom shall I fear? Almighty, everlasting God, make us to have always a devout will towards Thee and to serve Thy Majesty with a pure heart." (Collect) "God reigneth over the heathen: God sitteth upon the throne of His holiness. Hallelujah. I will not leave you comfortless: I go and I will come again to you, and your heart shall rejoice." (Gradual. Psalm 47. John 14 and 16.)

Come, Holy Ghost, God and Lord!
Be all Thy graces now outpoured
On each believer's mind and heart;
Thy fervent love to them impart.
Lord, by the brightness of Thy light,
Thou in the faith dost men unite
Of every land and every tongue;
This to Thy praise, O Lord our God be sung.
Hallelujah. Hallelujah.

Thou holy Light, Guide Divine,
Oh, cause the Word of Life to shine!
Teach us to know our God aright
And call Him Father with delight.
From every error keep us free;
Let none but Christ our Master be
That we in living faith abide,
In Him, our Lord, with all our might confide.
Hallelujah. Hallelujah. (224)

G. W. FISCHER.

May 26, 1946

FOR WHOM THE BELLS TOLL--IN VAIN

BECAUSE of its significance we are reprinting an article taken from the *Milwaukee Journal* on church conditions in England. England has much the same trouble all European nations seem to have and our own country no less. The following article was written by Graham Stanford, in the transatlantic edition of the *London Daily Mail*.

"Bells ring every Sunday in England in nearly 3,000 Anglican churches. Services are also held in about 25,000 other institutions of the Anglican church.

"About 5,000,000 people answer the call. That is 35,000,000 fewer than pay to see cinema shows each week.

"Of people between the ages of 15 and 25 it is estimated that there are 33 attendances at the cinema for every attendance at church.

"Latest estimates are that only 10% to 15% of a population of 40,000,000 are sufficiently interested to attend a place of worship on 'great occasions'; 45% to 50% are indifferent to religion, though more or less friendly disposed toward it; between 10% and 20% are hostile.

"'Black' belts, where the bells toll but few answer, are the large industrial cities and the wide, heterogeneous belt of populations sprawling around London.

"Decline in attendance is less noticeable in the smaller provincial towns and suburbs, particularly in the north. Even here attendances have dwindled badly.

"In 1939 the 3,347 churches of the Baptist union had a membership of 385,706. In 1944 the number was 3,196, with a membership of 368,273.

"Over the war years the ranks of the Sunday school teachers fell from 376,979 to 292,111. There were 2,967 fewer baptisms.

"The Congregational union tells much the same story.

"In 1939, 416,442 men and women were regular members of 4,457 places of worship. Last year there were 52 fewer churches with 385,845 members.

"Sunday school scholars dropped from 366,973 to 280,075; teachers from 51,584 to 37,044, and lay preachers from 3,696 to 3,342.

"Methodists have the same troubles. In 1939 they had a membership of 802,455. It dropped last year to 752,659.

"Only the Roman Catholic church shows rising figures. In 1943 the estimated Roman Catholic population was 2,334,427 of a total population of 39,973,389. Today there are 2,415,428 Roman Catholics in a population of 40,507,482, and the number of pupils has increased from 60,466 to 67,630.

"One reason given for the increase is the great influx of European refugees into England during the war.

"Shortage of clergy is a problem most denominations share. In 1939, 589 young men were ordained after their studies at the 27 theological colleges of the Anglican church. Many of these colleges closed during the war, and last year only 159 men took holy orders.

"In six years the number of Baptist Union pastors fell from 2,077 to 1,928; the lay preachers from 5,242 to 4,621.

"Today 160 Baptist churches are seeking ministers. At the last count, 132 ministers were serving as chaplains or were otherwise engaged in the armed forces.

"The Congregationalists dropped 353 preachers in six years; the Methodists 166.

"Only the Roman Catholics showed an increase. In 1943 there were 5,884 Catholic clergy. This year 6,257 priests are ministering to the Roman Catholic community.

"What is the church doing to win back the people of Britain?

"In 1943 the Anglican church appointed a commission to produce a report on evangelism. They made exhaustive inquiries for two years. They traveled in-

cognito all over the country; listened to sermons from the pulpits of great cathedrals and tiny village churches. They talked to bishops, to curates, and, most of all, to the people.

"At the end of last year they produced a 172 page book entitled, 'Towards the Conversion of England.' In it the investigators make biting comment on the standard of preaching. They dub it 'low.'

"They urge greater use of radio, the theater, and the press.

"'The church,' the commission says, 'should occupy a central place in films, as it does in radio.'

"What would it cost to put the church back in the people's heart?

"The ministry of food spends \$2,000,000 a year in press and poster advertising. In peacetime large commercial campaigns cost about \$1,200,000 a year. The commission proposes a publicity campaign over five years that would finally involve \$800,000 a year.

"Of all modern agencies of propaganda, the commission argues, only broadcasting has been adequately used by the church.

"That view is supported by the recent statements of many clergy.

"Canon J. M. Swift, of the Diocese of Chichester, says: 'There can be no doubt that there is a wide and deep gulf between church and people.'

"'Because of the decline in church-going it is plain that pulpit preaching can no longer be relied on as the principal medium for evangelization. You cannot convert people who are not there.'

"The church faces a material as well as a spiritual problem."

TABLE OF DUTIES

For Bishops, Pastors, and Preachers

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice; holding fast the faithful Word as he

hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 2, 2ff.; Tit. 1, 6.

VI

AFTER discussing at some length the foremost qualification demanded of a pastor for his office, namely that he must be apt to teach, we might pass over

the others a little more briefly. Yet even here we shall find many things that we do well to ponder. The very next words read: *not given to wine*.

What must be a Christian's attitude toward wine and alcoholic drinks? In what spirit must a pastor lead his members by instruction and example? What do the Scriptures say about wine?

Wine a Good Gift of God

Wine is a gift of God. Thus wine in itself is good, it is a blessing. There is nothing wrong with wine itself. If there is something wrong, it is because men abuse even good gifts of God. Hence, instead of condemning wine for the evil results we must rather put the blame on man who by his intemperance turns a blessing of God into a curse.

Is wine a good gift of God? Let us hear some Scripture testimony. There readily comes to mind the story of the first miracle which Jesus performed when at the wedding in Cana He turned water into wine, and thus "manifested forth his glory" (John 2, 11). This one example should be sufficient to show us how God looks upon wine as one of His blessings for man.

When Isaac blessed Jacob he used these words: "Therefore God give thee of the dew of heaven and the fatness of the earth, and *plenty of corn and wine*" (Gen. 27, 28). This was not an ordinary wish, but Isaac was as a prophet of God conferring on Jacob the blessing of Abraham that he should be the forefather of the Messiah and that in his Seed all families of the earth should be blessed. In connection with this solemn announcement he spoke also of plenty of wine as a blessing from God.

In a great Psalm of thanksgiving, Ps. 104, the holy singer under the guidance of the Holy Ghost enumerates wine also among many blessings of the Lord. The Lord brings forth "wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (v. 15). In this connection read also passages like Is. 16, 10; 24, 9, where God threatens to punish His people by taking away their wine.

The Abuse of God's Gift

How great then is the sin of those who abuse this refreshing gift of God! The

Scriptures contain many warnings against the dangers that lurk in an excessive use of wine. We just referred to two passages from the prophet Isaiah. We hear two more. "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night *till wine inflame them*" (chap. 5, 11). "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (chap. 28, 7). It is bad enough when the common people over-indulge in wine: the damage is much greater when the leaders of the people do so.

In his Proverbs Solomon issued the following warning against drunkenness: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder" (chap. 23, 31, 32). He asks the pertinent questions: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" (chap. 23, 29). He answers: "They that tarry long at the wine; they that go to seek mixed wine" (v. 30).

Because of such dangers the Lord prohibited the use of wine to the priests when it was their turn to serve in the temple. "And the Lord spake unto Aaron saying: Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute forever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses" (Lev. 10, 8-11).

Weak Brethren

There always have been Christians who did not properly distinguish between wine as a gift of God, and the bad results coming from man's sinful abuse of God's gift. They imagined that the use of wine in itself is sinful. From the statements of Scripture which we cited above we know

that this is an erroneous view, and Christians who labor under this misconception have not yet come to a mature understanding. They are still weak.

In such a case love demands that we be very careful not to offend their weak conscience. Instruct them with all patience, but do not ride rough-shod over their faint and delicate conscience by an indiscriminate use of wine. Do not try to justify your action by saying, To use wine moderately is no sin; they have no right to take offence at my drinking wine. Rather: love demands of you, the strong one, the man with a more fully developed understanding, that you show tender consideration for the weakness of your fellow Christian. St. Paul says: "All things indeed are pure, but it is evil for that man who eateth with offence. It is good neither to eat flesh, *nor to drink wine*, nor anything whereby thy brother stumbleth or is offended or is made weak. Hast thou faith? have it to thyself before God" (Rom. 14, 20-22).

In these words Paul both confirms the truth that the use of wine is not sinful in itself, and urges the Christian's duty of abstinence under certain conditions.

A Pastor and the Use of Wine

These are, briefly stated, the chief truths a pastor must teach the members of his flock concerning the use of wine. How can he hope to accomplish it if he himself is given to wine?

A pastor must be perfectly free over against wine. He must be able to take it with a clear understanding, and he must be able to leave it alone, as circumstances may demand. If he things he *must* have his glass of wine at all costs, except for reasons of health (compare 1 Tim. 5, 23), he is no longer free, he is not the master of wine, but its slave. He is in Paul's sense an addict, he is given to wine.

Things become worse if a pastor should indulge in wine to excess. It may be that this will affect his mentality so that he, as the Lord warned His priests in the Old Testament, "err through wine" and cannot "teach the children of Israel" because he cannot "put difference between holy and unholy." Or, on the other hand, what a spectacle if a pastor have developed such a capacity for wine that he can consume large quantities with

parent impunity!—Not to mention
s extreme that a pastor be given to
ne in such measure that he even takes
rt in wild carousals, sitting "in the
t of the scornful" (Ps. 1, 1).

Let all Christians not only with ex-
me care refrain from tempting their
stors with wine, but pray God to pro-
t them that they may never become
en to wine.
J. P. M.

ASK SEEK KNOCK

(Continued from page 162)

ough the Lord's unrestricted promise:
*Ask, and it shall be given you; seek, and
shall find; knock, and it shall be
ened unto you. For every one that ask-
h receiveth; and he that seeketh findeth;
d to him that knocketh it shall be
ened."*

He Decides on the Proper Gift and the Proper Time

As we pray for
earthly gifts and
benefits our heav-
enly Father's per-

fect love and wisdom is a source of great
comfort. We are quite unable to decide
every instance what is really necessary
and beneficial for us. Our heavenly Fa-
ther does now. In His perfect love He
therefore invites us simply to commit to
Him all our needs and requests. He Him-
self will make the decision for us con-
cerning the proper gift and the proper
time to receive it. He will either give us
exactly what we had in mind during our
prayers or something that is even better.

There are various reasons why God
does not always give us the very things
which we mention in our prayers. Some-
times the reason lies in us. We are often
not spiritually ready for the gifts for
which we ask. We may ask for success
in an undertaking while our heart is not
sufficiently purged of pride to stand up
under such success. It would become a
snare for our soul, and thus the loving
Lord withholds it from us. Sometimes
the gifts for which we ask would be
harmful to us. If we had half of the
things for which we ask, our troubles
would only be doubled. We may ask
for deliverance from some cross, for ex-
ample, because it appears to be a need-
less burden. Yet God in His wisdom
may see that just such a cross is needed

to make us spiritually strong and to keep
us humbly at His feet. Thus God will
answer our prayers by giving us further
strength to bear our cross. Sometimes
the reason for withholding certain gifts
lies in the needs of others. God may
give us something else than that which
we had in mind, because, while it will be
equally valuable to us, it will at the same
time be of assistance to others. Paul's
pleas for deliverance from his particular
infirmity were heard by the Lord not
through removing the physical affliction
but by strengthening him in bearing it,
so that future believers might be
strengthened in beholding the sufficiency
of God's grace. We cannot always know
what bearing on ourselves and on others
the granting of certain gifts would have.
But God, our heavenly Father, does
know. Thus a true child of God rejoices
also in this concerning his high privilege
of prayer that he may commit the nature
of the answer to his heavenly Father's
perfect love and wisdom. For it permits
us to pray without fear and apprehension.
God will not let us fall prey to our own
short-sighted and ill-advised desires. As
we pray in Jesus' name only blessings will
come our way. Therefore let us never
lose sight of the Savior's assurance that
our heavenly Father will certainly hear
our prayers.
C. J. L.

EDITORIALS

(Continued from page 163)

until the summer of 1947, a year away.
To what extent the shortage of manpower
will make itself felt by that time, due to
further deaths, resignations and opening
of new missions, it is impossible to pre-
dict accurately but that it will be even
more critical than it is now no one will
question. It is probable that even the
class of candidates a year hence will not
adequately relieve the situation.

We are experiencing the truth of the
statement of our Savior that the harvest
truly is great but the laborers are few,
and we should earnestly pray the Lord of
the harvest that He would send laborers
into His harvest. We ought to get busy
recruiting boys who have the talents to
prepare for the ministry, which under our
set-up means a course of eleven years.

In the meantime we must husband our
manpower as wisely as possible. Parishes
will here and there have to be combined
when the nature of the fields and geo-
graphical considerations make that pos-
sible. Congregations will perhaps learn
not to be so selective, which often comes
from the flesh and not the Spirit. Older
men, who by virtue of their experience
are especially qualified, are disregarded
and the craving for young pastors is given
free rein. A pastor of fifty years of age
is by many congregations considered too
old to be called as their pastor. A novice
is considered more desirable than a vet-
eran in the ministry.

The prevailing shortage of pastors
should be to us a call to repentance. We
have taken our spiritual blessings for
granted. We have not appreciated them
as we should, and we have deserved the
fate which the Prophet Amos threatened
to Israel: "Behold, the days come, saith
the Lord God, that I will send a famine
in the land, not a famine of bread nor
a thirst for water, but of hearing the
words of the Lord. And they shall wan-
der from sea to sea and from the north to
the east; they shall run to and fro to seek
the word of the Lord and shall not find it."

I. P. F.

FAITH

Born of God's Spirit, a gift of His mercy;
Given to man by the grace of the Lord;
Wholly unmerited, yet the most priceless
And the most precious gift of God's Word.

Have you this treasure? Cherish it highly;
Cling to it, nourish it, tend it with care;
It cometh by hearing God's Word pure and
holy;
Despise not the Word! Be instant in prayer!

Be grateful to God for this jewel of mercy!
Your Savior has died for the world to atone;
But only true faith, the gift of God's Spirit,
Can grasp Christ's Atonement, and make it
your own.

Faith takes all the Scriptures just as they
were given,
And clings to the promises told in God's Word,
Faith humbles itself at the cross on Mt.
Calvary,
Faith fears, loves and trusts, above all things,
the Lord.

O give me a faith that is strong and unshaken,
A faith that clings only to Thy Word and Thee.
O give me a faith that sees Jesus, my Savior,
Up on the cross suffering and dying for me.

ADELINE WEINHOLZ-MOELLER.

Siftings

BY THE EDITOR

Jail the Parents. The parents of unwed teen aged mothers should be sent to jail, Civil Judge Robert C. Cannon told 250 members of the Milwaukee PTA council. Judge Cannon estimated that in fifty per cent of the illegitimacy cases which have appeared before him the unwed mothers have been minors who have been keeping company with married men, thirty-five to forty years of age and fathers of families. "I hold that the parents of these girls are, because of their indifference, directly responsible for the girls' condition," said Judge Cannon. The judge has apportioned the guilt correctly, for to the parents Paul says, "Bring up your children in the nurture and admonition of the Lord." If parents would heed the apostolic admonition, juvenile delinquency would drop to a minimum.

* * * *

Bus Service for Parochial Schools. Here is a news item which appeared in the *Milwaukee Journal* of May 12: "Strong opposition to a proposed constitutional amendment which would permit use of public funds for transportation of students in private and parochial schools was expressed Saturday by the executive committee of the Wisconsin Council of Churches. In a statement issued at Madison by Dr. Ellis H. Dana, executive vice-president, the council warned that 'the effect of the amendment would be to destroy the settled public policy of separation of church and state, a cardinal principle of the American way of life.' The Wisconsin Council of Churches has a membership of 1,500 churches representing 265,000 members of 11 denominations." We are glad to report that not only the Wisconsin Council of Churches have gone on record against the amendment but also many other church bodies among them Lutherans. The principle support, naturally, for the amendment comes from the Catholics to whom the American principle of separation of church and state is a grievous thorn in the flesh.

* * * *

Trial Marriages in Wisconsin! "A couple can actually have a trial marriage today in Wisconsin," is the charge laid

down by Judge Gerald J. Boileau of Wausau. "In every marriage contract there is the implied agreement that the marriage can be dissolved at any time by mutual consent," he further charged. Divorces are given freely in violation of the law, Boileau said, but he claimed the courts could do nothing about it because the cases are not contested. It is as easy to get a divorce in Wisconsin as it used to be in Russia before reforms in the Soviet divorce laws were made, he added. For clarification we might add that a divorce is granted to any couple when the case is uncontested, as a general rule. The only inconvenience the two persons suffer is a "cooling off" period of a year before the divorce is final.

* * * *

More About Divorces. Dr. Clifford R. Adams at the National Conference on Family Relations gives the alarming report, "Within ten years one out of every three marriages will end in the divorce court. . . . By 1965, 50 per cent of marriages will crack up. . . . America will soon have a single standard of morality, and it will be low. . . . Divorce rate in Toledo in 1945 was twice that of 1937. . . . Highest divorce rate in Ohio, according to 1944 statistics, was in Columbus. Dayton was second, with Akron next. Toledo was fourth. . . . U. S. figures on divorce made by a group of Maryland research workers shows church membership is a preventive. Rates are as follows: Jewish, 4.6 per 100; Catholic, 6.4; Protestant, 6.8; non-church, 16.8. In mixed marriage (Protestant-Catholic) the rate was about as high as for the non-church group.

* * * *

Niemoeller in America. The ambition of Martin Niemoeller to visit the United States may be fulfilled this summer. He will come over for three months, along with Mrs. Niemoeller, reports Dr. L. W. Goebel, president of the Evangelical and Reformed Church. His tour, to be arranged by the Federal Council of Churches, would provide some time for the Reformed Church as well as some for the Lutherans.

The Northwestern Lutheran

Religious Census. The House appropriations committee is in favor of a religious census this year. Various church groups have asked for the enumeration. In 1902 the Census Act gave permission to the director of the census to make a census of religious bodies. Though the Act has been amended since then, the language is still permissive and not mandatory. Unless there is some objection, said Representative Louis Rabaut of Michigan, provision for the census will be included in a blanket sum approved by the House in passing the regular Department of Commerce appropriation bill.

* * * *

Pastor Martin Niemoeller has been elected president of a newly formed executive council representing Confessional elements in the reconstructed Evangelical Church in Germany. The council, which will represent more than 1,000,000 Confessionalists in areas comprising the old state of Hesse-Nassau was formed at Frankfurt after a three-day session of the Confessional Synod, created in 1933 to oppose attempts of the Nazis to control the church. The new group will have responsibility for implementing church reforms recently demanded by Confessional leaders, including measures for a more thorough de-Nazification of the German church. Its first test of strength was expected to come shortly when new church elders are elected, reports Religious News Service.

* * * *

Canadian Lutheran World Relief. The Canadian Lutheran World Relief, Inc., was formed at a meeting held in Ottawa on March 14. All Lutheran synods in Canada were represented, and all expressed their willingness to form this organization. While they are not a member of the Lutheran World Relief organization in the United States, they plan, however, to affiliate with this body. The purpose of the organization is to collect and distribute relief to the peoples of the world who are suffering because of the war. Two warehouses were established, one at Winnipeg and the other at Montreal. The Red Cross has expressed a willingness to process and ship all clothing collected. A certificate has been issued by the Canadian Government under which work may be begun immediately.

JESUS SITTING AT THE RIGHT HAND OF GOD

SO then after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God" (Mark 16, 19). Note how closely the ascension of our Lord into heaven and His sitting at the right hand of God are here linked together. The ascension appears as preparatory for the great fact of the session at the right hand. Another passage which similarly combines the two events is 1 Pet. 3, 22: "Who (namely Jesus Christ) is gone into heaven and is on the right hand of God."

There are other passages which omit mention of the ascension altogether and go over directly from the suffering and death of our Savior to His session at the right hand. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1, 3). "Which (namely power) he (God the Father) wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places" (Eph. 1, 20).

Many more passages speak of the sitting of Jesus at the right hand of the Father, all stressing the importance of the fact both as a stage in the glorification of our Savior and as a phase in His work of redemption. What is the meaning of the sitting at the right hand?

Where Is the Right Hand of God?

At first blush this may seem as an idle question. Is not God a Spirit? A spirit has not flesh and bones, a spirit has neither right hand nor left hand, a spirit has no hand at all. To speak of the right hand of God is a form of speech which conveys a truth more vividly than could be done in direct words. It is very much on the same order as when we speak of the eyes or ears of God. By ascribing eyes to God the Scriptures wish to stress the fact that God pays close attention to all things and knows all things. The ears mean that our thoughts and our cries are understood by Him. Thus, similarly, the right hand of God would indicate His strength and skill. When we have some hard task to perform, we use our right hand, since this one, as a rule, is stronger than the left. And when we do something that requires special skill, again we

use the right hand (Compare the English word *dexterity*, which is derived from the Latin *dextra*, which means the right hand).

Yet we cannot evade the question, Where is the right hand of God? There are churches which assume that the right hand of God indicates a certain place in heaven; and since Jesus is said to be at the right hand of God, He cannot be anywhere else at the same time. They apply this error to the Lord's Supper. Since Jesus is in a very definite place in heaven at the right hand of the Father, they say, His body and blood cannot be present in the Sacrament to be received orally by the guests.

This leads to another question.

Is the Body of Jesus a Real Body?

The churches that try to eliminate the body and blood of Jesus from the Sacrament are the Reformed sects which follow in the footsteps of Ulrich Zwingli and John Calvin. They argue, since the human body of Jesus is a real body it must show all the characteristics of a body. But one of these, an outstanding one, is that every real body occupies a certain amount of space. Where one body is, there no other body can be at the same time; each one demands its own share of space. And furthermore, one and the same body cannot be in two different places at the same time.

This principle is true and very useful in the physical world in which we live. For instance, if in court a defendant can show that at the time the crime of which he is accused was committed, he was at an entirely different place far removed from the scene, he thereby establishes his innocence, he has a perfect alibi (literally, an elsewhere). Yes, in matters pertaining to this world it is an acknowledged fact that every real body occupies a certain amount of space, and is present at no more than one place at one time.

Was the human body of Jesus a real body? It most certainly was. Jesus was a true man. In Jesus the Son of God did not assume a mere human form for the purpose of appearing briefly to men and conversing with them, as the Lord did when, for example, the three men

came to visit Abraham (Gen. 18): no, in Jesus "the Word was made flesh and dwelt among us" (John 1, 14). The human nature of Jesus was real like that of any man, consisting of body and soul. Also after the resurrection His body remained a true body. It had flesh and bones, which the disciples could handle. It was the same body which He had worn before His death. It showed the nail prints in His hands and feet, and the spear gash in His side. The disciples not only saw these marks, they thrust their fingers and their hands into them and felt them.

Are then not the Reformed churches right when they insist that the body of Christ, being a real body, must occupy a certain definite place when it is seated at the right hand of God?

The Nature of Christ's Body

There are two things we dare not overlook when speaking about Christ, particularly about His body, as sitting at the right hand of God.

The first is that Christ's is a resurrection body.

When we shall arise from our graves on the great day of resurrection, our bodies will, indeed, be the same in substance and number that we had here on earth. And yet they will be different. In 1 Cor. 15, St. Paul describes the difference in these words: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power" (v. 42, 43). Then he makes this statement: "It is sown a natural body, it is raised a spiritual body." And he adds emphatically: "There is a natural body, and there is a spiritual body" (v. 44), though the very term "spiritual body" seems to contain a contradiction in itself, and we are unable to grasp its full meaning.

Christ's body sitting at the right hand of God is just such a glorified resurrection body, a spiritual body. Although the disciples could touch and handle it, it also could pass through closed doors and through the solid rock of the tomb, without leaving any traces.

But more than that; a second, a still greater and more mysterious truth must ever be kept in mind: Christ's body is the body of the Son of God.

When the Word became flesh, two natures, the divine and the human, were most intimately united in one person. Though each remained unchanged what it had been before, yet each in this union shared all the properties of the other. Thus by means of His human nature the Son of God could suffer and die for us; and because of the union with the divine nature the Son of Man could truthfully

claim to be in heaven (John 3, 13).

This intimate union of the two natures and the communication of properties took place in the very moment when the Word was made flesh; yet during the time before His death Jesus generally abstained from making full use of His divine glory. He humbled Himself and took upon Himself the form of a servant. But after His resurrection He entered upon a full

and uninterrupted use. Now His human nature not only possesses but continually practices divine omnipresence. Wherever the Son of God is, there is also His human nature, there is also His human body.

These facts must ever be remembered when we speak about Jesus as sitting at the right hand of God. J. P. M.

(To be concluded)

ANNOUNCEMENT

Committee on Relief for War-Sufferers

May 14, 1946

- 1) A Commission has been appointed to expedite the Synod's relief program in Europe. This commission will leave for Europe as soon as it can be cleared through the State Department. Members of the commission are Pastor W. R. Bodamer, Director of our Poland Mission, and Pastor Arthur Wacker of Ann Arbor, Mich. Pastor Bodamer will represent the Executive for Poland Mission, and Pastor Wacker will represent the Committee on Relief for War-Sufferers.
- 2) In view of the fact that the Committee may be charged on the basis of poundage of clothing and shoes which we ship through Easton, Pa., and in view of the fact that bulk purchases of food for overseas shipment will very likely be necessary in the near future, congregations are urged to collect and remit moneys as rapidly as possible. The lack of funds can seriously hamper efforts to do our part in helping to alleviate the world-wide need with which we are confronted.
- 3) Medical kits are a vital need in the relief program. Organizations within our congregations, especially ladies' aids, are apprised of the fact that the Committee can purchase complete medical kits from a Chicago firm for \$4.45. If the kits were to be packed locally, as originally planned, the cost would be almost double. Organizations interested in this phase of our endeavor are urged to remit moneys to the Committee treasurer, Mr. Gilbert Klug, designating them for this purpose.
- 4) We regret to announce that foodstuffs are not to be collected. At present there is no avenue for shipment. Foodstuffs which have already been collected are to be stored locally, until an avenue for shipment has been announced. Nutritional experts have been consulted, so that a list of the most essential foods can be sent when the time comes to collect foodstuffs.
- 5) If present plans of the Committee materialize, the ladies' organizations of our congregations will be afforded the opportunity to sew much needed children's clothing and layettes with the help of patterns furnished by the Committee.
- 6) The program has barely gotten under way in the local congregations, but in this short time a very small number of congregations has contributed \$10,000, and 38 congregations have shipped 25,274 pounds of clothing and shoes.
- 7) We ask again that congregations do not neglect to report to the Secretary of the Committee, S. E. Westendorf, the poundage of clothing and shoes shipped to Easton, Pa. Other correspondence, excepting remittance advices and requests for additional promotional materials, is to be addressed to the Secretary also.
- 8) The Committee earnestly solicits pertinent information and helpful suggestions in carrying out this program most effectively and in the most God-pleasing manner.

Contact Men -- Relief for War-Sufferers

- | | |
|--|--|
| 1. Pastor Chas. Found, South Shore, South Dakota | 16. Pastor A. W. Voigt, Green Bay, Wisconsin |
| 2. Pastor Karl Bast, Mobridge, South Dakota | 17. Pastor George Tiefert, Stambaugh, Michigan |
| 3. Pastor Roland Hoenecke, Chesaning, Michigan | 18. Pastor Harold Eckert, Reedsville, Wisconsin |
| 4. Pastor A. H. Baer, Adrian, Michigan | 19. Pastor Erwin Scharf, Rhinelander, Wisconsin |
| 5. Pastor Harold Zink, Stevensville, Michigan | 20. Pastor W. Wichmann, North Fond du Lac, Wisconsin |
| 6. Pastor P. R. Kuske, Hutchinson, Minnesota | 21. Pastor Robert Schaller, Phoenix, Arizona |
| 7. Pastor Herbert Muenkel, Austin, Minnesota | 22. Pastor Alfred Schewe, Hartford, Wisconsin |
| 8. Pastor Egbert Schaller, Nicollet, Minnesota | 23. Pastor Adolph Buenger, Milwaukee, Wisconsin |
| 9. Pastor G. F. Zimmermann, Wood Lake, Minnesota | 24. Pastor Gerhard Schmeling, Milwaukee, Wisconsin |
| 10. Pastor Roman Palmer, Minneapolis, Minnesota | 25. Pastor George Bartels, Burlington, Wisconsin |
| 11. Pastor Herbert Hackbarth, Stanton, Nebraska | 26. Pastor William Keturakat, Sun Prairie, Wisconsin |
| 12. Pastor Orval Kreie, Golden, Colorado | 27. Pastor Carlton Toppe, Elmwood, Wisconsin |
| 13. Pastor Hugo Fritze, Valentine, Nebraska | 28. Pastor A. L. Mennicke, Winona, Minnesota |
| 14. Pastor Alvin Degner, Plymouth, Nebraska | 29. Pastor Martin Glaeser, Wonewoc, Wisconsin |
| 15. Pastor Gilbert Sydow, Rainier, Washington | 30. Pastor Marcus Liessner, Wausau, Wisconsin |

THE COMMITTEE ON RELIEF FOR WAR-SUFFERERS,

S. E. WESTENDORF, *Secretary*.

IN THE FOOTSTEPS OF SAINT PAUL

SAUL'S CONVERSION

BY DOCTOR HENRY KOCH,

Manitowoc, Wisconsin

Paul's Conversion Momentous

After the resurrection of Christ there is no more momentous historical fact for the whole human race than the conversion of Saint Paul. Not the seemingly great things and events of this world are of prime importance. They pale into insignificance in comparison with the events within the kingdom of God here on earth. No mortal has ever done more for the human race than Paul of Tarsus after his conversion.

The words of the institution of the Lord's Supper are recorded in four different places in our Bible, a proof of their great importance. The story of Saul's conversion is found in three different chapters of the Book of Acts, at first in the objective report of Saint Luke in 9, 1-9, then in the personal account and self-defense of Paul before the Jews in Jerusalem in 22, 1-21 and before King Agrippa and Festus in Caesarea by the Sea in 26, 1-23. A careful comparison of these accounts does not reveal contradictions as is the opinion of Renan and other more recent critics. Paul rather adds valuable details to the brief report of Luke.

We can imagine Luke and other Christians in Rome as well as the soldiers on guard listening to Paul relating his marvelous conversion before the gates of Damascus. While Paul stresses the fact before the Jews and King Agrippa that he belonged to the strict sect of the Pharisees before becoming a follower of the Nazarene, Luke emphasizes that Saul received letters from the High Priest in Jerusalem for the persecution of the Christians of Jewish descent in the Syrian capital.

The Momentous Meeting

The triple report vividly transports us to the Syrian Desert before Damascus. The journey of approximately eight days is nearing its end. Before Saul's eyes there rises out of the sands the emerald of the north, the beautiful city watered by the many-armed rivers Abanah and Pharpar. It is midday. Ordinarily the trav-

eler seeks shelter in a khan or under a tent, when the Syrian sun is in its zenith, but Saul has no time to lose, he presses on. He must find and strike the Christians unawares. Then he can return to Jerusalem with his booty convinced that he has dealt the following of the Nazarene a deathblow. However man proposes and God disposes.



Suddenly Saul and his companions are dazzled by a glaring light much brighter than the light of the sun. They all fall prostrate to the ground. As soon as the men recovered from their first amazement they rise and stand there speechless. They see a light, but hear no voice. Saul, still prostrate, hears a voice addressing him in his native Hebrew tongue: "Saul, Saul why persecutest thou Me?" It is the glorified Lord Jesus who is addressing the persecutor, not in anger, but deeply concerned, calling his attention to the error of his ways and reminding him of his terrible sin. Holy Writ offers us other memorable repetitions of names. David weeps over his son: "O Absalom., Absalom." Jesus weeps over the city of David: "Jerusalem, Jerusalem." He admonishes the

sister of Mary: "Martha, Martha." He cries out in agony on the cross: "My God, My God."

Who Art Thou?

Saul does not recognize the voice of Jesus at once. He betrays this by his question: "Lord, who art thou?" Here the word Lord means as much as: master, but not as only a little later: Son of God. Jesus answers: "I am Jesus of Nazareth, whom thou persecutest." Mark, Jesus does not say: "I am the Lord of the Universe, the Almighty God" as He could have said, but He reminds Saul, that the very same Jesus of Nazareth, whom his people had crucified, was alive, standing before him and talking to him. He was not dead as the Jews and Saul preferred to have it. Saul was pursuing the living God himself. "It is hard for thee to kick against the pricks." As the ox rebels in vain against the goads of the master, so Saul was fighting in vain against God. What had he done? What was he trying to do in Damascus? Had not his former teacher Gamaliel once uttered the counsel concerning the persecution of Peter and John and the Christians in Jerusalem: "If the work be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. (Acts 5, 39)"? Saul had been attempting to do just that. He now had to learn the bitter lesson that he too could not kick against the pricks. With the words addressed to Saul, Jesus was preaching the Law to him in its severest form calling his attention to his dreadful sin. Saul was crushed. Through the Law preached to him by the very Son of God he had come to a true knowledge of his sin.

Paul Is Called

The next words let us glance into the changed heart of Saul. He has heard the comforting words of the Gospel for his wounded heart: "Lord, what wilt thou have me do?" His heart is enlightened. He recognizes Jesus of Nazareth, who is speaking to him, as his Savior.

The sacred record does not give us a detailed report of the conversation between Jesus and Saul. Before Agrippa Saul discloses some of the words of Jesus regarding his future work: "I have appeared unto thee for this purpose to make thee a minister and witness both of these

things which thou has seen delivering thee from the people and from the Gentiles unto whom I will now send thee to open their eyes and to turn them from darkness to light [just as Saul had been turned], from the power of Satan to God that they might receive forgiveness of sins" (Acts 26, 16f).

Saul no longer was a proud Pharisee, but a humble disciple awaiting the will of His Master. For the first it is: "Arise and go into the city and it shall be told thee what thou must do."

Saul had no imaginary vision. He had really seen Christ. We could adduce many proofs. Let these suffice. Ananias accosts Saul (Acts 9, 17): "Brother Saul,

the Lord, even Jesus, who hath appeared unto thee, hath sent me." Paul wrote to the Corinthians (I Cor. 9, 1): "Am I not an apostle? Have I not seen Jesus, the Christ, our Lord?" Paul claims to be a witness unto the resurrection of Christ (I Cor. 15, 8): "And last of all He was seen by me."

The blinded Saul, so miraculously converted by Christ Himself, is led into the city by his companions. His eyes are closed to the beauties of the city, he has seen something far more beautiful, the beautiful Savior Himself. In a moment his whole life has been completely changed. He is a converted man, a Christian.

CHRISTIAN POETRY III

BY PROFESSOR MARTIN FRANZMANN, Watertown, Wisconsin

SIR Walter Raleigh (1522-1618), statesman, courtier, soldier, explorer, historian, and poet, wrote this short poem at the end of his troubled and eventful life, in 1618, on the eve of his execution. It was the second time that he faced death at the hands of the executioner. Once before, in 1603, he had been convicted of conspiracy against the King, James I, and had been condemned. At that time he had written a remarkable poem entitled *His Pilgrimage*, full of vigorous and daring imagery and breathing a sure confidence of Heaven that is bracing to read. I quote a few lines of it as preface to *The Conclusion*, to show how specifically his hope of heaven is centered in Christ: at the close of *His Pilgrimage* Raleigh pictures himself and the other pilgrims to Eternity as entering heaven's high judgment hall, where "Christ is King's Attorney, who pleads for all, without degrees." And then there follow these splendid lines:

And when the grand twelve million jury
Of our sins, with direful fury,
Against our souls black verdict give,
Christ pleads his death, and then we live...
Of death and judgment, heaven and hell,
Who oft doth think, must needs die well.

If this poem, and the one given in full below, be any evidence, Sir Walter did die well and made a good end. They are true lines, "lofty, insolent, and passionate." The poet looks back on a long life and considers his youth, his joys, all the

gaudy splendors of his days as precious goods given in trust to Time, on the understanding that they are to be returned. But Time never restores anything; he only takes, — and all the payment we get for all that we have given him is earth and dust. We wander all our ways — Raleigh was an explorer — and finally discovered the grave; we make a brave history of it — Raleigh was an historian and himself made history — but the book is closed and stored away in the dust. And that, it would seem, is a gloomy and hopeless that. But all this is only a beginning, only a black background to the bright hope that is the whole point of the poem. Earth, grave, dust are not all. We may be lapped in earth, sealed in the grave, turned again to dust, but that is nothing: these bones *shall* live. "My God shall raise me up, I trust." In a trustless world, where Time cheats and all hopes fail, there is one sure remaining Trust that intervenes to change and glorify.

This is noble testimony and something to be thankful for.

The Conclusion

Even such is Time, that takes in trust
Our youth, our joys, our all we have,
And pays us but with earth and dust,
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days:
But from this earth, this grave, this dust,
My God shall raise me up, I trust.

What Shall Our Returned Service Men and Women Do?

When the Lord's people in the Old Testament, the people of Judah, were released by the government of Cyrus, King of Persia, to go back to their homeland, it was for a specific purpose. Cyrus specified the purpose. They were to build the house of the Lord, the temple in Jerusalem.

Soon after their return they went to work. They made the foundations of the temple strong, reared the superstructure and finally dedicated the temple with great joy.

Many of our young men and women are now being released by our government from military service and permitted to go back home. There is a specific work which the Lord wants them to do there at home. They are to build the Lord's house, the Church — not the physical structure necessarily, but that which is more important, the spiritual structure. They are to lay the foundations deep on their own lives by being built up in our most holy faith. They are to build it in the hearts of those who may be entrusted to their care, for many of our young men have begun to establish homes and families of their own. They are to carry on that building in their home congregations and even unto the uttermost parts of the earth through mission work.

The people of Judah, after their return to Jerusalem, caused the Scriptures to be read to them. They asked Ezra the priest to bring the book of the law of Moses and read. And these Scriptures were expounded to them. They were not privileged to have copies of the Scriptures in their homes as we have. At the Feast of Tabernacles Ezra read to them daily in the book of the law of God during the seven days' celebration.

May our returned young men and women give attention also to this thing: the reading of the Scriptures at home and in the public services where the Scriptures are expounded to us. This thing belongs to the building up of the house of the Lord among us.

Another work which the returned people of God in the Old Testament performed was that of building the walls of Jerusalem. This was what we might call

May 26, 1946

a civic work. They built up the fortifications of their city.

At the same time that our young men and women are engaged in the work of building the house of the Lord they will be building the best fortifications which our country can have. They will be performing a work that redounds to great benefits to the civic welfare of the community and the country. For the best fortifications that a country may have are its Christian citizens. The Prophet Ezekiel presents this matter thus: When the Lord is about to bring some calamity or punishment upon a land He looks about first to see if there is not a man among the people who may make up the hedge and stand in the gap before Him for the land, that He should not destroy it. Who are the ones who may make up the hedge and stand in the gap? The Christian men and women.

Dear young friends who now have returned to your church and your community: It is by the grace of God that you have been privileged to return. Give diligent heed to the work He would have you do: the rearing of His temple and at the same time the building of the fortifications of our land.

—A. M. H. in *Lutheran Sentinel*.

NORTHWESTERN COLLEGE

Closing exercises for the college department of Northwestern College were held on the morning of April 12. The class of 1946 was the smallest graduating class since 1924. Except for the war this class would have been of normal size, but in 1942 and the year following, twenty-four members of the class left for the war, of whom fifteen had intended to prepare for the ministry. All but two of these fifteen were volunteers. Three members of the class lost their lives in the service, Karl Uplegger, Carl Masch, and Arthur Nordby. One of the fifteen, who had been drafted, intends to return to school in the fall to continue his preparation for the ministry.

Of this year's eleven graduates, eight will enter our seminary in the fall. Miss Althea Zank has accepted a call to teach in the parochial school at West Salem, Edgar Greve will drop out a year to teach school, and Reuben Stock will enter the newly organized theological seminary

of the Norwegian Lutheran Synod at Mankato. After three years, when this class is ready to enter the ministry, and only eight men will be available for calls, the Synod at large will begin to feel the loss that this class has suffered through the war. To the families of the three boys who lost their lives in the service our sincere sympathy goes forth, they have suffered a double loss.

* * * *

A second closing exercise will be held at the college on the evening of June 13, this one for the members of the preparatory department. The Prep Chorus will give a concert that evening, and during the course of the program the seniors in this department will receive their diplomas.

A meeting of the Alumni Society is being planned for the afternoon of this day.

There was little illness of a serious nature at the college this year. At no time were we under quarantine, although there were a few cases of mumps.

The resignation of Professor Sievert, who has been forced by ill health to give up all teaching, takes effect on June 15. A call for candidates to fill the position of teacher of commercial branches has been issued by the College Board.

Professor Schroeder has made good progress in the huge task of re-cataloging our library according to the Library of Congress system. During the summer most of the books now stored in the room that is used for a library will be moved to the basement and a small space will be cleared for use as a library reading-room. This room will be far from adequate, but it will be just a little better than no reading-room at all.

Professor Martin Franzmann has been granted a leave of absence from Easter till the end of the first semester of next year in order to enable him to complete the work still required for the Ph. D. degree. He is attending the University of Chicago.

The new school year will begin Monday, September 9. New students are urged to send in their applications for admission as soon as possible, since it seems entirely likely that we shall be hard-pressed for room in the dormitory next fall.

Requests for catalogs, application blanks, and information about the college may be addressed to: Professor E. E. Kowalke, 814 Richards Avenue, Watertown, Wisconsin.

NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

The commencement exercises of Northwestern Lutheran Academy will be held in Zion Lutheran Church, Mobridge, Friday, June 7, 10:30 A. M. Pastor G. J. Ehlert of Hazelton, North Dakota, will be the guest speaker. On the evening before, at 8:00 P. M., the Academy students, under the direction of Professor H. G. Meyer, will present the customary commencement concert in the assembly room of the Academy. We cordially invite all our friends to attend these exercises.

R. A. FENSKE.

DISTRICT CONVENTIONS

Western Wisconsin District

The fifteenth convention of the Western Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at Northwestern College in Watertown, Wisconsin, June 17 to 20, 1946. The opening session will be held on Monday, June 17, in the afternoon at 2:15 o'clock. The credentials of the lay delegates, signed by the secretary and president of their respective congregation, should be in the hands of the district secretary by 1:45 o'clock.

The opening service will be held on Monday evening at St. Mark's church. A communion service will be held on Wednesday evening.

All memorials and communications pertaining to the convention should be in the hands of the district president by June 1, including applications of congregations, teachers and pastors for membership in our synod. Such application should be accompanied by the proper credentials.

During the course of the convention an essay will be delivered on 1 Corinthians 7:12 to 17 by the Rev. Dr. Alfred von Rohr-Sauer.

Lodging and meals will be furnished at the college. The first meal served will be supper on Monday, June 17. A charge of about \$5.50 (if all meals are taken at the college) will be made for meals, service, printing, etc.

In making their announcement convention members are requested to state clearly whether *quarters and meals* are desired at school, or only meals (dinner and supper). Members of the convention staying in the dormitory *must provide* their own bedding: pillows, sheets, covers. Mattresses, however, will be furnished at the school. — Bedding may be sent by parcel post or prepaid express to: Northwestern College, Watertown, Wisconsin.

All requests for quarters and, or meals should be sent to: *Prof. Waldemar Pless, Northwestern College, Watertown, Wisconsin*, by June 3, 1946.

G. C. MARQUARDT, Secretary.

A display by our Northwestern Publishing House will be available to Convention delegates.

* * * *

MICHIGAN DISTRICT CONVENTION

The seventy-third convention of the Michigan District of the Ev. Luth. Joint Synod of Wisconsin and Other States will be held in Emanuel Church, Lansing, Michigan, President Karl F. Krauss, pastor, June 17-21, 1946.

The opening session will be held Monday afternoon, June 17, at 2:00 P. M.

The opening service will be held Monday evening at 7:30 P. M. Holy Communion will be celebrated in this service.

The closing service will be held Thursday evening, June 20, at 7:30 P. M.

Dr. Henry Koch will read an essay on the theme: "The Church—Its Essence and Its Marks, Its Weapon and Its Enemies."

Credentials of lay delegates are to be signed by the president or chairman and the secretary of the congregation, and should be in the hands of the Secretary by 1:00 o'clock Monday afternoon, June 17.

All memorials and communications to come before the District must be in the hands of the President, the Rev. Karl F. Krauss, 226 West Kilborn Stret, Lansing 6, Michigan, by June 30.

Requests for quarters must be in his hands by June 5, Pigeon, Michigan.

A. W. Hueschen, Secretary.

A display by our Northwestern Publishing House will be available to Convention delegates.

* * * *

DAKOTA-MONTANA DISTRICT CONVENTION

This district will convene for its regular session at Watertown, South Dakota. The sessions will be opened with a communion service on June 18, at 9:00 A. M. Services will be held on Tuesday evening and Thursday evening at 8:00 P. M. Adjournment on June 21, at noon.

Lodging and breakfast will be provided, but each delegate must provide for his other meals at the restaurants.

Please announce at your earliest convenience. No lodging will be provided for anyone who arrives later than 9:00 P. M., on Monday evening.

Application for membership, revisions of constitutions, and memorials should be in the President's hands by June 10. Also mail the credentials of your delegates to the Secretary by June 10.

Prof. A. Schaller of Thiensville, Wisconsin, will deliver an essay. Theme: "Hallowed Be Thy Name": A Petition of Supreme Importance for Our Synod in This Day and Age.

K. G. Sievert, Secretary.

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PACIFIC NORTHWEST DISTRICT CONVENTION

The Fifteenth Biennial Convention of the Pacific Northwest District will be held in St. Paul's Lutheran Church, South 27th Street and Tacoma Avenue, Tacoma, Washington, the Rev. Arthur Sidow, pastor, beginning Tuesday, June 18, at 2:00 P. M. and continuing through June 20. The congregation will quarter all pastors and delegates who announce by June 14.

The credentials of the delegates must be signed by the president and secretary of the respective congregations.

All memorials to come before the convention must be in the hands of the District President, the Rev. F. E. Stern, by June 1.

The essay will be read by Mr. F. W. Meyer, Executive Secretary of the Board of Education of the Wisconsin Synod, and is entitled, "How Are Children Best Reared So That They May Grow in Wisdom and in Truth."

A. Eberhart, Secretary.

* * * *

SOUTHEAST WISCONSIN DISTRICT CONVENTION

The fifteenth convention of the Southeast Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., June 24 through June 27, 1946, at our Theological Seminary, Thiensville, Wisconsin.

The opening service will take place at 10:00 A. M., Monday, June 24, in the chapel of the Seminary. A Communion Service will be held at Calvary Church in Thiensville on Wednesday evening, June 26. The essay, "The Essence of Calvinism and Its Menacing Impact on American Lutheran Theology and Practice," will be read by Pastor E. Arnold Sitz.

Credentials of the lay-delegates, properly signed by the chairman and secretary of their respective congregations, will be received by the secretary of the District immediately after the opening service on Monday morning.

All memorials, reports, releases, applications for membership, and other documents to be considered by the convention shall be in the hands of the President, Rev. Arthur Voss, by June 1, 1946. Meals will be served in the dining room of the Seminary. Lodging, if necessary, in the Seminary; guests are requested to bring their own bedding.

G. Fischer, Secretary.

A display by our Northwestern Publishing House will be available to Convention delegates.

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NEBRASKA DISTRICT CONVENTION

The fifteenth biennial meeting of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held June 19 to 24. Three congregations will provide hospitality: St. Paul, Gresham (E. J. Hahn, pastor), Zion, Garrison (A. K. Hertler, pastor), and St. John, Rising City (G. Frank, pastor).

Wednesday and Thursday sessions will be held in Gresham, Friday and Saturday in Garrison, Monday in Rising City. The first session will begin at 10:00 A. M. Wednesday and the opening service at 8:30 that evening. Holy Communion will be celebrated on Sunday at 10:30 A. M. in Rising City.

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Credentials of the delegates, bearing the signatures of the president and secretary of their home congregation, should be given to the District Secretary at the opening session.

Essays: 1. Gospel versus Canonical Law, Rev. A. C. Bauman; 2. The Boy Scout Movement in America, Rev. E. A. Breiling; 3. (Substitute) History of the Lutheran Church in America from 1870-1890, Emphasizing Unionistic Trends, Rev. L. Gruendemann.

Information regarding housing arrangements will be given through the mails by the host pastors.

All formal matters, such as memorials, applications for membership, and the like, should be registered with the District President, Rev. Im. P. Frey, well in advance of the convention.

L. Sabrowsky, Secretary.

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NORTH WISCONSIN DISTRICT CONVENTION

The North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene for its fifteenth biennial meeting, God willing, June 10-15, 1946, in St. Peter's Ev. Luth. Congregation, Fond du Lac, Wisconsin, Rev. G. Pieper and G. E. Bergemann.

Opening services with Lord's Supper will be held at 10:00 A. M. Preacher, Erwin Scharf.

The opening session will be held at 2:00 P. M. Credentials of lay delegates, stating the place, name of congregation, and bearing the signature of the chairman and secretary of the respective congregation should be in the hands of the District Secretary, the undersigned, not later than 1:30 P. M.

All petitions, memorials, official reports and documents must be in the hands of the District President, Rev. Ernst Behm, by June 1.

Essays: Dr. H. Koch, "The Church, Its Essence and Its Marks, Its Weapon and Its Enemies"; Pastor Oscar Siegler, "A Historical and Practical Study of Some Modern Trends Confronting the Lutheran Church in America."

A memorial service will be held Tuesday morning. Pastor M. Braun will deliver the sermon. Closing service will be held Wednesday evening. Sermon by Pastor Harold Kleinhans.

Due to the housing shortage it is absolutely necessary that all delegates make early announcement for lodging to the local pastor, Rev. G. Pieper, not later than June 1. Meals will be served at a nominal price.

F. A. Reier, Secretary.

A display by our Northwestern Publishing House will be available to Convention delegates.

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MINNESOTA DISTRICT CONVENTION

The fifteenth biennial convention of the Minnesota District will be held in New Ulm, Minnesota, Dr. Martin Luther College, June 17, at 2:00 P. M. until and including June 21.

Credentials of lay delegates shall be signed by the president and secretary of the congregation. All memorials to the District Synod should be submitted to the District President by June 1.

Essay: "When Do We Properly Use the Doctrine of the Church?" (Question 193 of Schwan's Catechism) by the Rev. F. E. Traub.

The Housing Committee will send information on quarters.

R. A. Haase, Secretary.

A display by our Northwestern Publishing House will be available to Convention delegates.

ANNOUNCEMENTS

All those congregations of the Minnesota District whose constitutions have not yet been reviewed by the Committee on Constitutions are urged to submit a copy of the document to the undersigned, in ample time, before the District convention, in June. This directive also includes all constitutions in translated form not yet reviewed.

Dr. Paul W. Spaude, Chairman.

* * * *

Commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, will be held at the college auditorium on Friday, June 7, at 10:00 o'clock in the morning. As always, there will be a concert on the evening before, beginning at 8:15. We herewith extend an invitation to our Fellow-Christians.

Carl L. Schweppe.

* * * *

The Evangelical Lutheran Synodical Conference of North America will meet for its thirty-ninth convention August 6 to 9 at Milwaukee, Wisconsin, in response to an invitation by St. Matthew Church, the Rev. Arthur F. Halboth, pastor. All overtures must be in the hands of the chairman, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, by July 1 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Details in regard to the convention will be published later.

George V. Schick, Secretary.

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As successor to the Rev. R. Bittorf, who has accepted a call into another conference, I have appointed the Rev. Norbert Mielke as finance man for the Central Conference of the Nebraska District.

Im. P. Frey, President.

CALL FOR CANDIDATES

Prof. Oscar Naumann has received and accepted a call as pastor of St. John's Congregation at St. Paul. Professor Edwin Sauer has asked the Board of Control to relieve him of the duties of the inspector, and the Board has acceded to his request. For the vacancy thus created in the faculty the College Board now asks the members of the Synod to nominate candidates who are qualified to take over the duties of the inspector of the boys' dormitory. In addition to his duties as the dean of men, the candidate will be expected to teach Latin on the high school level. Names of the candidates should reach the secretary of the College Board before May 31, 1946.

Herbert A. Sitz, Secretary.
214 North Franklin Street,
New Ulm, Minnesota.

COMMENCEMENT ANNOUNCEMENT

June 5 is to be commencement day at Michigan Lutheran Seminary, Saginaw, Michigan. The graduation exercises, since we have no suitable place of our own as yet, are again to be held in St. Paul's Church. A class of twenty scholars is expected to graduate. The day itself is, as customary, to be devoted to field day events.

All are kindly invited to spend the day with us and take part in the commencement exercises.

Otto J. R. Hoenecke, Director.

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN DISTRICT CONFERENCE

To allow time necessary for the making up of the treasurer's report and the printing thereof, the books of the treasurer will close for the bi-ennium as of May 31, 1946, but will include all contributions reaching me June 1.

Herbert Voecks, District Treasurer.

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EASTERN DELEGATE CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Eastern Delegate Conference of the Southeast Wisconsin District will meet June 25, 1946, at Woodlawn Congregation (Pastor H. Schwertfeger), 2166 South 96th Stret, West Allis 14, Wisconsin. The session will begin at 2:00 P. M.

A. Nicolaus, Secretary.

May 26, 1946

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet on Tuesday, June 4, 1946, at 9:00 A. M. (Central Standard Time), at Crivity, Wisconsin. Pastor Pope. Please announce number of delegates. Pastors in Michigan please notice the time!
A. A. Schabow, Secretary.

CROW RIVER DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet at Crowford Lake, June 11 and 12. F. R. Weyland is the host pastor. Opening devotion at 8:00.
The reports of the District Synod will be considered.

Essay: "Tithing in Regard to Christian Giving" by E. Mehlerberg.
Mission service Tuesday evening; preacher: A. Coehler, (W. P. Haar).
Please make your announcement to the host pastor, F. R. Weyland, Montrose, Minnesota.
E. R. Berwald, Secretary.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet at Mt. Olive Ev. Lutheran Church, Delano, Minnesota, on Tuesday, June 11, at 9:30 A. M., opening with Holy Communion. Preacher: O. P. Medenwald (H. E. Lietzau).
Essay: "Stewardship," F. A. Werner.
P. R. Kurth, Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

The Redwood Falls Delegate Conference will meet, God willing, on June 4, at 9:00 A. M., in Township Flora, Pastor K. Neumann, pastor.
The conference will hear reports on the General Committee meeting and will make recommendations of the District Synod meeting to be held later in June.
It is customary that each congregation send two delegates. More are welcome. The pastors are asked to let Pastor Neumann know how many to expect.
G. F. Zimmermann, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Pastor-Teacher-Delegate Conference, with topics assigned by the Visitor, begins at 9:00 A. M. on Tuesday, June 4, 1946. It will be held at St. Paul's Ev. Lutheran Church, Algoma, Wisconsin, the Rev. Karl Toepel, pastor. Kindly register yourself and your delegate(s) with the host pastor no later than May 27. One day for delegates. Communion service in the evening of the 4th. Pastor Im. Boettcher, speaker, with Pastor F. Brandt as substitute.
Pastoral Conference begins at 9:00 A. M. Wednesday, June 5, 1946.

Exegetical-homiletical treatise of John 6, 60-71, by F. Senger. Catechesis on the Seventh Commandment, by C. J. Henning. Substitute: Eighth Commandment, by E. C. Hinnenthal. Exegesis on

James 2, 14-16, by G. Struck. Study of Church Symbols, by M. Croll. Church Discipline According to Matt. 18, by V. J. Weyland. Does Charity Demand That We Fellowship With an Orthodox Congregation of the A. L. C.? by P. Th. Oehlert. Exegesis of 2 Peter 1, 1-10, by F. Thierfelder. Free Will and Conversion, by F. Kneuppel. The Hand of God in the Fulfillment of the Old Testament Prophecy, by E. Lehninger. Doctrinal Affirmation, discussion continued by Committee: W. Pankow, F. Brandt, and A. Werner.
V. J. Weyland, Secretary.

INSTALLATION

Authorized by Pastor Herb. Kirchner, President of the Western Wisconsin District, the undersigned installed as his successor the Rev. Aifred Nicolaus as pastor of St. Peters Ev. Luth. congregation at Helenville, Wisconsin, on Sunday Misericordia Domini, May 5, 1946. May the Lord in His grace abundantly bless both pastor and congregation.
Edward C. Fredrich Sr.

ACKNOWLEDGMENT AND THANKS

During the present school year Northwestern College received the following gifts, for which we herewith express our sincere thanks and appreciation.

Jung Bros. Seed Co. and Friedens Congregation, Randolph, 598 quarts of tomato juice; Congregation at Waterloo (Rev. Nitz), 22 quarts canned goods, 3 cans of fruit, 23 bags vegetables, 15 bags potatoes, \$5.00 cash; St. Peter's, Weyauwega (Rev. Habeck), 1 truckload of potatoes, vegetables, and groceries, transportation donated, and \$9.00 cash; St. Paul's, Fort Atkinson (Rev. Gieschen), 42 bags potatoes, 23 bags vegetables, 36 quarts canned goods, 88 quarts tomato juice, 4 lbs. honey, 2 lbs. coffee, \$26.75 cash; Newville and Deerfield (Rev. Zank), 9 bags potatoes and 15 bags vegetables; Kekoskee (Rev. Marti), 10 bags potatoes and 12 bags vegetables; Frank Herzberg, Ashippun, 2 bags potatoes and 2 bags vegetables; Ladies' Aid, Withrow, Washington, 1 comforter; New London (Rev. Kahrs), 30 doz. eggs; John Putz, Fountain City, 30 doz. eggs; DePere (Rev. Thurov), 45 doz. eggs; M. Luther Cong., Neenah, 12 towels; Mr. and Mrs. John Mattek, 60 doz. eggs and \$5.00; Rev. Timmel, Toledo, 6 baseballs.

For the Bed Fund: Rev. A. Schultz, Milwaukee, \$20.00; First Luth. Church, La Crosse, \$25.00; Rev. Nitz, Waterloo, \$52.00; Girls' Club, Lake Mills, \$5.00; Ladies' Missionary Society, Lake Mills, \$5.00; Ladies' Aid, Reedsville, \$10.00; Ladies' Aid, Trinity, Neenah, \$10.00; Christ Luth. Church, Zumbrota, Minnesota, \$25.00; Ladies' Aid, Medford, \$10.00.

Memorial Wreaths: For Lt. Robert Mitzner, \$42.00; for Karl Uplegger, \$25.00; for Mrs. W. Schroeder, \$8.00; for Erdmann Hartmann, \$6.00; for Dr. Ott, \$63.00. The gifts in memory of the

two soldiers, Robert Mitzner and Karl Uplegger, will be used for equipment in the recreation room in the dormitory; the other gifts are intended to be used in the library.

For the support of indigent students the college this year received a bequest of \$1,000 from the estate of Ludwig Rader.
E. E. Kowalke.

A memorial wreath in the amount of \$6.00, donated by Ed. Wilbrecht and family and Mr. and Mrs. A. F. Wilbrecht and family, has been received by Dr. Martin Luther College Library. This gift is in memory of the late Erich Ebert, Baraboo, Wisconsin. Our cordial thanks to the kind donors.
E. R. Bliedernicht, Librarian.

The Northwestern College Library Fund is in receipt of the following donations: two memorial wreaths dedicated to the memory of Mrs. Anna Pohlman, by members of the Northwestern College Faculty, Rev. K. Timmel and Mr. and Mrs. E. Bilse, \$58.00, and by Mrs. P. Brockmann, Mrs. A. F. Mayer, Mrs. A. E. Klug and Mrs. Anna Sitz, 4.00; two memorial wreaths in tribute to Robert Mitzner, by friends of the Mitzner family, \$22.00, and by an anonymous giver, \$5.00. Total: \$67.00. Our cordial thanks to all!
E. M. Schroeder, Librarian.

Dr. Martin Luther College Music Department, New Ulm, Minnesota, received a memorial wreath of \$25.00 from friends and relatives of the late Emil F. Buenger, New Ulm, Minnesota. Heartiest thanks are herewith expressed to the kind donors.
Emil D. Backer, Music Department.

A memorial wreath for the Lutheran High School in Racine, Wisconsin, to the amount of \$22.50 was given for Henry Riegelman by:

Mrs. Emily Adel and family.....	\$ 3.00
Amanda Bartz	1.00
Mr. and Mrs. George Krenzke	2.00
Mrs. Bertha Riegelman	2.00
Lydia Riegelman	1.00
Mr. and Mrs. Elmer Hugel.....	2.00
Anna Krause	1.00
Mr. and Mrs. C. P. Wiedebach.....	1.50
Irma Bartz	1.50
Mr. and Mrs. Ollie Bartz.....	1.50
Rev. and Mrs. Herman Bartz.....	1.50
Mr. and Mrs. J. W. Boerger.....	1.50
Mr. and Mrs. Wm. A. Riegelman.....	1.50
Mr. and Mrs. Wm. F. Riegelman.....	1.50

Rev. Edwin Jaster.

CHANGE OF ADDRESS

Rev. R. Lederer, 131 South 10th Street, La Crosse, Wisconsin.
Rev. Edw. C. Fredrich, em., 311 Gillett Street, Fond du Lac, Wisconsin.

TREASURER'S STATEMENT

July 1, 1945 to April 30, 1946

Receipts	
Cash Balance July 1, 1945.....	\$ 54,881.14
Budgetary Collections:	
General Administration	\$178,394.74
Educational Institutions	60,825.56
Home for the Aged.....	5,293.98
Spiritual Welfare Commission	27,047.99
For Other Missions	295,570.58
Indigent Students	2,764.93
General Support	16,089.07
School Supervision	1,807.88
Revenues	89,731.56
Total Budgetary Collections and Revenues.....	\$677,523.89
Non-Budgetary Receipts:	
U. S. Govn. Bonds Sold and Matured.....	\$150,000.00
Proceeds From Sale of Lots.....	800.00
Bequests	1,665.12
Payments on Mortgage Receivable.....	1,100.00
Sale of S. W. C. Parsonage.....	10,791.06
Total Receipts.....	\$841,880.07

Disbursements	
Budgetary Disbursements:	
General Administration	\$ 23,447.35
Theological Seminary	31,233.66
Northwestern College	69,867.55
Dr. Martin Luther College.....	72,069.82
Michigan Lutheran Seminary	44,197.26
Northwestern Lutheran Academy	17,276.75
Emergency Building Projects	26,686.55
Home for the Aged.....	10,257.11
Missions—General Administration	369.67
Indian Mission	36,066.63
Negro Missions	16,782.01
Home Missions	195,016.64
Total Disbursements.....	\$896,761.21

Poland Missions	6,292.95
Madison Student Mission	1,523.66
Spiritual Welfare Commission	31,829.31
Winnebago Lutheran Academy	1,500.00
Indigent Students	1,117.00
General Support	29,699.65
School Supervision	6,394.03
Total Budgetary Disbursements.....	\$621,627.60

Non-Budgetary Disbursements:	
Institutional Missions—Parsonages	\$ 10,826.10
Advance to Church Extension Fund	100,000.00
Mortgage Receivable	14,000.00
U. S. Govn. Bonds Purchased.....	99,905.00
Total Disbursements	\$846,358.70

Cash Balance April 30, 1946..... \$ 50,402.51
C. J. NIEDFELDT, Treasurer.

P. S. Report of Collections for April from the Minnesota District was not received in time for this report. C. J. N.

Donations Sent Directly to Treasurer's Office—April 31, 1946

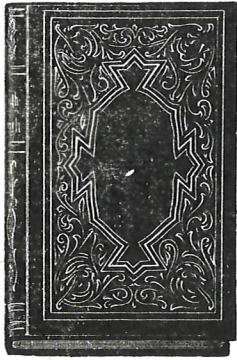
For Spiritual Welfare Commission	
Memorial Wreaths in memory of Mr. Herbert W. Gramling of Milwaukee, given by Mr. and Mrs. A. Gurske, Kenosha, Wisconsin.....	\$ 5.00
C. J. Grief, Mesa, Arizona.....	1.00
Mrs. H. Kaercher, Ann Arbor, Michigan.....	5.00
Warren Radtke, CETM Chicago, Illinois.....	5.00
Harold H. Milbrath, Milwaukee, Wisconsin.....	1.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	2.00
Mrs. H. Klave, Monrovia, California.....	2.00
St. John's Ladies' Aid, Rising City, Nebraska.....	5.00
R. H. Wels, Nicollet, Minnesota.....	5.00
Total.....	\$ 51.00

For Church Extension Fund
Memorial Wreath given by Mr. and Mrs. A. Harth and son Darwin in memory of Mr. Wm. Mehling, Hendrick, Minnesota..... \$ 2.00
C. J. NIEDFELDT, Treasurer.

!!CLOSING OUT!!

German Wisconsin Synod Hymn Books

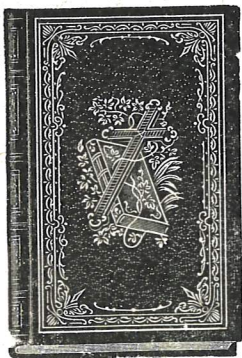
Size 3½ × 5½, Handmade



No. 2. Imitation Leather, Gold-edges 35c



No. 3. Imitation Morocco, Gold-edges 35c



No. 4. Genuine Morocco, Gold-edges, gold-stamped 35c



No. 8. Fine Morocco, flexible binding, overlapping covers, gold-edges. Without devotional supplement 50c

No. 7 — (Not shown) Morocco, semi-flexible; covers not overlapping. Without Devotional Supplement 50c

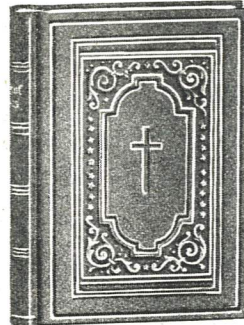
No. 7A — (Not shown) Morocco, semi-flexible; covers not overlapping. With Devotional Supplement 50c

For CHURCH
For HOME
For a PERSONAL GIFT

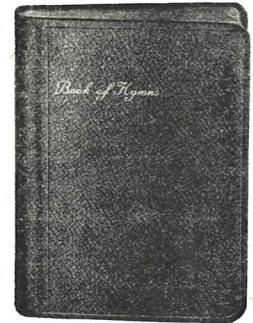
These Hymn Books Are Available at Reduced Price AS LONG AS THE SUPPLY LASTS.

BOOK OF HYMNS

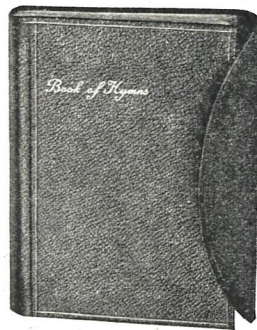
Handmade



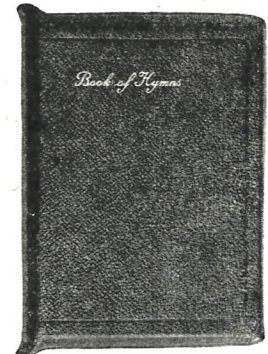
No. 1. Art Leather, black 50c
No. 1. Maroon Buckram 50c
No. 2. Art Leather, Gold-edges 50c



No. 3. Flexible Leather, Gold-edges 75c



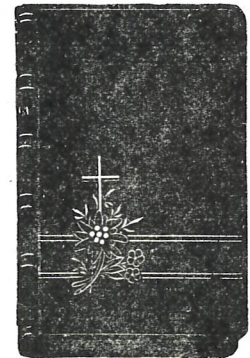
No. 4. Flexible Leather, Gold-edges 75c



No. 5. Flexible Leather, overlapping, gold-edges 75c



No. 500. Leather, padded covers, gold-edges 75c



No. 501. Leather, padded covers, gold-edges 75c

BOOK OF HYMNS WITH MUSIC

6 × 8¾ (Not Shown)

- Buckram Binding 75c
- Flexible Leather, overlapping covers, gold-edges \$1.00

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